





Old St. Anne's Church and Oak (tree estimated to be 350 years old)

1705 — 1955

Celebrating the

250th ANNIVERSARY

of the founding of

ST. ANNE'S PROTESTANT EPISCOPAL PARISH

"The Congregation of Appoquinimink"

OLD ST. ANNE'S CHURCH

Middletown, Delaware

Sunday, June 19, 1955

A HISTORY OF THE PARISH

together with

THE STORY OF THE RESTORATION

Foreword

ST. ANNE'S PARISH has existed as a part of Christ's one, holy, catholic, and apostolic Church for two hundred and fifty years. During that time it has grown from a log chapel to a Parish with two extremely beautiful houses of worship. A small handful of people has grown to a Parish of many communicants. A group of people with nothing but faith has grown to a Parish endowed by God with many treasures of material wealth. This growth has not always been smooth and never without its saints who made the Parish what it is today. But through it all, lest St. Anne's Parish be as the Pharisee who took pride in his achievements, we pray that God's grace has caused all his servants at St. Anne's to grow, and to continue to grow, in his strength and service.

JOSEPH KOCI, JR.
Rector, St. Anne's Parish

Whitsunday, 1955

The History

ST. ANNE'S owes its beginning to the Venerable *Society for the Propagation of the Gospel in Foreign Parts*. That great missionary organization, now one of the largest and most effective in the world, was then in its infancy. Dr. Thomas Bray, a name to be had in honor of all American Churchmen, had long shown a most active interest in the welfare of the colonies. Realizing that the American clergy could not do their work effectively without the aid of good books, he had toiled to meet that need, and obtained in 1697 a charter from King William for the now well-known Society for the Promotion of Christian Knowledge. On the twentieth of December, 1699, Dr. Bray sailed for America as commissary of the Bishop of London. His stay in this country was brief, but he took back with him to England a keener sense of the great missionary opportunity which this new land afforded and a determination to bring the facts to the attention of men of influence. He gained the ear of both the Archbishops and many other dignitaries, and brought home to many the conviction that America needed not only books but also clergymen of piety and zeal. This result of his energy was that the Society for the Propagation of the Gospel was founded and received its charter on June sixteenth, 1701. The first work of the society was to send out a clergyman to visit the colonies in order, to study conditions and needs, to encourage adherents of the Church of England wherever they might be found and to present a report to the society at home which might serve as a basis for future action. The clergyman selected was the Rev. George Keith, an able and zealous servant of Christ. He landed in Boston on St. Barnabas Day, 1702, and for two years travelled through the colonies from New Hampshire to North Carolina, carrying out faithfully the instructions with which he was charged. We know that Mr. Keith came to New Castle in the course of this journey in the early part of 1703, and it is all but certain that about that time he visited other places in Delaware, this neighborhood among them, and encouraged the people to take steps toward parochial organization. It was close upon this visit of Keith that our own parish and also that at Dover began their organic life.

It is hard for us to form a correct idea of conditions in the neighborhood in the early part of the eighteenth century. Vigorous men were toiling hard to subdue nature to their will. It was a day of beginnings. Almost all the people were of English birth. Many of them doubtless were adherents of the Church of England. Over the Maryland border parochial lines were already established and there were churches with settled ministers. The people of this neighborhood would be strengthened by these newly established strongholds of the faith, and look forward with hope to the day when they might enjoy like spiritual privileges. Such was the state of affairs when Keith visited this region in 1703. His part it was to kindle the flame of interest, to suggest a course of procedure, to advise doubtless the building of a church and the securing of occasional ministrations which should serve to prepare the way for the coming of a missionary. Keith would probably tarry but a few days and then go upon his way, leaving behind him however the desire and hope of what was soon to find accomplishment. The first document referring to the history of the parish bears the date of September first, 1704. It reads as follows: "Whereas Richard Cantwell and William Dyre with several others, inhabitants upon and near Appoquinimink Creek in the county of New Castle have requested us (the Commissioners of Property) that we would grant them a convenient piece of ground for erecting a Chapel for the use and behalf of themselves and the other members of the Church of England. These are to authorize and require them to survey and lay out for the use aforesaid, in the place by them designed, for erecting the said Chapel, on the left hand of the Queen's Road below the said creek, the quantity of ten acres of land that is vacant, and make return unto the General Surveyor's office in Philadelphia."

On the land thus secured by grant there was erected in the following year, 1705, the first St. Anne's Church, Appoquinimink, doubtless a small and simple wooden building, but destined to serve for more than sixty years as the spiritual home of Church of England folk from many miles around. When the vestibule on the south side of this present church was built about the middle of the nineteenth century, it is said that the workmen came unexpectedly upon the foundations of the first structure.

After the erection of that first church three years went by before the parish had a settled pastor. Occasional services were doubtless held, when possible, by clergymen from New Castle, Dover or Maryland. At length the desire of the people was gratified by the favor of the S.P.G. in sending to them the Rev. Thomas Jenkins, a young priest recently ordained in the Welsh diocese of St. David's. After a voyage of eleven weeks he landed at Portsmouth, Virginia, on May twenty-sixth, 1708. At an early opportunity he came northward to Bohemia Landing, Maryland, where he chanced to meet Col. Evans, the Governor of Pennsylvania, who seems to have given the young missionary a rather discouraging account of his prospective field of labor. After some delay, which included a visit to New Castle, the Rev. Mr. Jenkins came to Appoquinimink, and "waited," he writes, "upon one Capt. Cantwell, the only person of any note or reputation in the place." "He received me," he adds, "very kindly and was willing to lodge and dine me in his house, but it was so small that he could afford me no retired room for myself." He had scarcely entered on his work when he was earnestly persuaded to remove to New Castle, a field where the opportunity seemed greater, owing to the larger population. He ventured to comply with this invitation, but when the society in England heard of his course, he was directed to return to the field to which he had been commissioned. He did so, and labored here for a short time with great earnestness and success. He drew together a congregation of about two hundred persons, and there were thirteen communicants when he first administered the Lord's Supper. He wrote to the Society that the people were very "earnest in religion," that about twenty had discoursed with him "in order to their due instruction and were preparing themselves against the next administration of the Lord's Supper," also that, "a great many grown persons were preparing to receive Holy Baptism." But after a few months he died, on July thirtieth, 1709, to the great grief of all his people. Medical nomenclature seems to have been different in those days; the record runs that he "died of a calenture caused by the musketoes." No stone marks his grave, but his body has doubtless mingled with the dust near or, it may be, under the present church.

A vacancy of three years preceded the coming of the sec-

ond missionary, the Rev. John Clubb, a Welshman like his predecessor. He held the cure for only a short time, removing in 1713 to Radnor and Oxford, Pennsylvania.

It was during these very early days that Queen Anne of England showed her interest in this distant mission station of the Church which enjoyed in so many ways her true devotion, by presenting to it an altar cloth, a fragment of which bearing the royal letters A. R., worked, it is said, by her own hands, is still preserved in the parish.

Thirteen years went by before the people of this neighborhood again enjoyed the services of a minister settled among them. Three pastorates, those of the Rev. Alexander Campbell, 1726-1729, of the Rev. Walter Hackett, 1729-1733, and of the Rev. John Pugh, 1734-1735, were followed by another vacancy of about eleven years. We need not suppose that during these long periods the parish was left entirely devoid of public ministrations. Faithful men were laboring in places not far away, and they would doubtless do what they could, (often, it may be, under the direction of the Venerable Society,) for the congregation at Appoquinimink. It was a day of small things, when laborers were few, and when the Society in England found it difficult to secure the means and men necessary to keep every post supplied. In the year 1746, however, there began the pastorate of the Rev. Philip Reading. He came here a young man. He had been educated at Winchester School and at University College, Oxford. Under date of November fourteenth, 1749, he writes to the Society as follows, "The members of the Church of England express a grateful sense of the Society's tender concern for their spiritual welfare promising to acknowledge it by paying a due respect to them in person of their missionary. The congregation here as well as at St. George's Chapel¹ seems numerous. Some dissenters come to church on Sundays and behave

¹A congregation of Welsh churchmen existed at St. Georges, originally known as Quinquinum, at least as early as 1707. In that year the Rev. Evan Evans wrote, "There is a Welsh settlement between Apoquinimy and New Castle, in which the Rev. Mr. George Ross has preached frequently in the English tongue since his arrival; but that gentleman not understanding their native language, is not so capable to answer the end as the Rev. Mr. Jenkins would be, who is going missionary to Apoquinimy, who has a competent knowledge of the Welsh tongue." Of the history of St. George's chapel little is known. It stood on a spot afterwards used as a limekiln. It is said that in 1829 when the canal was dug it passed through the cemetery and many bodies were exhumed.

When it became known that the Federal Government intended to alter the old waterway into a ship canal, interested researchers felt that these operations would raze the remaining part of the old graveyard. Letters written by Bishop Cook, Mrs. Edward W. Cooch, of the D.A.R., and Col. George Elliott, of the Historical Society, apprised Federal authorities of this cemetery, and asked them to preserve any relics found.

Digging operations began in the Spring of 1937. Through the diligence of Miss Elizabeth Bootes Clark, workmen dug up three skulls and some other bones. These remains were brought to Old St. Anne's by Miss Clark and the Hon. Charles E. Curtis and were reinterred at the north-west corner of the old church on June 20, 1937, the 232nd anniversary of the Parish.

The following paragraph is from the *Journal Every Evening* of June 21, 1937:—

"Following the morning service a burial service was held in the ancient churchyard for three bodies taken from a burial ground destroyed by the enlargement of the C. and D. Canal. Bishop Cook officiated."

recently and reverently during the time of Divine Service. Our own professed members are very steady and firm in their adherence to an attention upon the sacred ordinances while all around is in confusion." He speaks in the same letter of a "church recently built at Duck Creek twelve miles distant." In a letter written in the following year he speaks of officiating "several Sundays in the aforesaid church at Duck Creek, after having performed Divine Service at my proper parochial church." He records that he had at Duck Creek the encouragement of "generally two and sometimes three hundred hearers." He tells with true missionary spirit of another undertaking. "On Sunday the eighteenth of June, (1747), I took the opportunity of visiting a bye corner of this part of the province, where several poor families inhabit a neck of land that stretches out into the great bay of Delaware. Here I read divine service and preached to a very large audience, and administered baptism to five adults, having first duly prepared them by examination, and to fifteen infants, one or two entire families making application for the holy sacrament. The people were well pleased with my visit, a minister of the Church of England being what they had never seen among them before; and many after this who hitherto had known no distinction of the Sabbath but by drunkenness or idle sports or pastimes now became serious attendants on the church."

This earnest missionary seems to have suffered much from intermittent fever, which he speaks of as "the epidemical disorder of this country." In spite of this and other hindrances he labored on successfully for more than thirty years. Such was

the growth of the parish under his care in numbers and strength that in 1768 or thereabouts this present church was erected. It was a day of substantial building. The walls are two feet thick and the timbers of the roof, taken from the virgin forest, are far heavier than those that would be employed in a similar building to-day. The bricks, tradition tells us, were brought from far-off England. The communion silver still in use in the parish was given probably during the ministry of the Rev. Mr. Reading by Mrs. Rebecca Dyre, of New York City, formerly a member of this parish. In addition, the Parish is in possession of and uses a Communion Beaker, the product of Johannis Nys of Philadelphia and Delaware, dated c. 1723.

The labors of the Rev. Mr. Reading closed in the troublous days of the Revolutionary War. Like many other clergymen who had come from across the sea, he felt himself bound by his oath to use the Prayer Book of the Church of England in its entirety, including prayers for the king. This led to a situation which rendered the continuance of public service impossible.

On March 15, 1775, he wrote:—

“The Church here continues in as good a state as can be expected in these times of threatening and danger. Many are the rebuffs I am obliged to encounter on the subject of the present commotions, notwithstanding which I am not deterred or discouraged from inculcating the principles of Loyalty to our most gracious Sovereign and a due submission to the powers of Government on all proper occasions.”

In March 1776 Reading had “No More Passive Obedience and Non Resistance” scribbled upon his Church door. The captain of the Militia brought his company to Church on a day of public fast and was later admonished by some of the populace because he had gone to hear “that old wretch preach, who was always an enemy to present measures.”

The crisis came soon after the declaration of independence. We may quote his own account of what took place within these walls on Sunday, July twenty-eighth, 1776. “After the Nicene Creed I declared in form that as I had no design to resist the authority of the new government, on one hand, and as I was determined, on the other, not to incur the heavy guilt of perjury by a breach of the most solemn promises, I should decline at-

tending on the public worship for a short time from that day; but that for the benefit of those who were in full and close communion with me, for comforting them in the present distress, for strengthening them in the faith, for encouraging them to persevere in their profession unto the end, I would administer the Sacrament of the Lord's Supper on that day six weeks, (September eighth.) I had purposed to say more on the subject, but the scene became too affecting for me to bear a further part in it. Many of the people present were overwhelmed with deep distress, and the cheeks of some began to be bathed in tears. My own tongue faltered and my firmness forsook me. Beckoning therefore to the clerk to sing the Psalm, I went up into the pulpit, and having exhorted the members of the Church to hold fast the profession of their faith without wavering and to depend upon the promises of a faithful God for their present comfort and future relief, I finished the irksome business and Appoquinimink Church from that day has continued shut up."

Whether his intention of administering the Holy Communion six weeks later was carried out we do not know. He died about two years after this, on October twenty-ninth, 1778, and was buried near the south entrance of the church. The stone upon his grave declares his many virtues. Descendants of this man of God resided in this parish for several generations.

After the war the parish resumed its activities. The Rev. Joseph Couden, rector of St. Anne's, and Mr. Philip Reading were among Delaware's delegates to the General Convention of 1780, and so had a share in framing the Constitution of the American Church and in the ratification of its Prayer Book. The Rev. John Bissett was rector from 1791 to 1794. It was in part due to his initiative that the first Convention of the diocese of Delaware was called to meet in Dover, December third, 1791. He was the only clerical delegate from Delaware to the General Convention of 1792 and he had the honor of being chosen the secretary of that body. The next incumbent was the Rev. George Dashiell.

Following is a list of Pews with the possessor's names annexed as they stood rated — for the Pastoral Service of the Rev. Mr. G. Dashiell, at the beginning of his second year, commencing the 9th day of November, 1795:—²

²Pews were not originally built at the expense of the whole congregation,

but permission was given members to build their own. After the pews were built they were subject to an annual tax, but were controlled by the Vestry only when they were abandoned or forfeited by the holders. They could be willed to heirs. The poorer people, who had not the ability to build pews, brought chairs and stools with them, and filled all the space available between the privately owned pews. Sometimes this space was filled with benches made by some enterprising individuals.

Although the pews at Old St. Anne's were renumbered in 1847, careful paint removal has revealed many of the original numbers. These are done in a very free style and are doubtless individual to the owner.

Possessors in the First Class at 65/

1. John Reynolds, in right of P. Reading
2. Cantwell Jones, eqr.
3. Isaac Gibbs
4. Dr. H. Peterson, deceased
5. Wm. Allfree Esq. and John Savin
6. Abraham Pennington and Wm. Reed, in right
7. A Double Pew in the Gallery
 A Do Late Jo. Jones, Estate
 A Do Late B. Noxon's Estate

Possessors in the Second Class — a — 55/

10. Richard and Benjamin Flintham — in right of S. George,
 Esq.
11. James Foard — in right of Jacob Vanhorns' Estate
12. William Carpenter, Sr.
13. Philip Reading
14. Thos. & Esq. Estate
15. Richard Price
16. Thomas Rothwell and J. Beaston
17. Atley Pennington
18. William Evans
19. Peter StidhamDerrick Williams Estate
20. Spencer Price
21. Peter Peterson and Wm. Hall
22. Charles Heath
23. Sons of William Fields
24. Archibald McMurphy
25. Benjamin and James Noxon
26. Daniel C. Heath
27. Edmund Floyd and Wm. Brady

Possessors of Third Class — 45/

28. Wilmer Biddle and Boulden Biddle

29. Richard Reynolds
30. Nathaniel and Peter Covington
31. Abigal Ryland
32. Richard and Henry Garritson
33. Joseph Hutchinson
34. Richard
- 35.
- 36.
- 37.

A list, and parts of lists, of Vestry, about 1795, unaccompanied by any minutes or dates, was copied December 3rd, 1849, by Rev. Hiram R. Harrold, from a defaced manuscript, much worn, of Isaac Gibbs, deceased. Some of the names are not correctly spelled — others illegible:—

WARDENS

William Allfree	William Aulphry
Ashbury Sutton	Abraham Sutton

VESTRY

William Williams Esq.	1	Edward Floyd	1
Edward Floyd	2	Benjamin Merrit	2
John Carter	3	John Reynolds, Esq.	3
Isaac Gibbs	4	Isack Gibbs	4
Peter Stiddam	5	Wm. McConaughy	5
Cantwell Jones	6	Paul Alphry	6
Samuel Biddle	7	Richard Price	7
Jeremiah Beaston	8	Samuel Biddle	8
John Merritt	9	Cantwell Jones	9
Benjamin Flintham	10	Josu Carter	10
Wm. Mc. Conaughy	11	Wm. Mountain	11
William Mountain	12	Joseph Huchison	12

WARDENS

Ashb F. Sutton	Wm. Alfree, Esq.
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VESTRY

Wm. William Esq.	Ash Sutton
Edw. Floyd	Wm. Allfree
Joshua Carter	Edward Floyd
Cantwell Jones	Richard Reynolds
Isaac Gibbs	Peter Stidham
Peter Stidham	Jerm. Beaston

Richard Reynolds
Samuel Biddle
John Reynolds, Esq.
Wm. Mountain
Jeremiah Beaston
Benjamin Flinton

Benjamin Flintham
Wm. Williams
William McConaughy
Joshua Carter
Joseph Hutchison

The early part of the nineteenth century was a time of great depression in this place as elsewhere. The parish was unable to maintain weekly services, the usual stipulation with the rector being that he should officiate at St. Anne's every third Sunday and receive as compensation whatever might be raised from pew rents. The charge was generally joined with that of St. Stephen's, Maryland. In the year 1802 the incumbent seems to have been a Rev. Mr. Reese. For twelve years, beginning about 1803, the Rev. H. Lyon Davis³ held the cure. Our earliest existing records, consisting of a minute book with the treasurer's account, date from this period, (1808.) In the year 1818 the Rev. William Nind was the minister in charge. At the diocesan convention of 1821 a layman presented a report stating that the parish was vacant, though occasionally visited by the Rev. R. D. Hall, of Trinity Church, Wilmington. The communicants numbered about twenty. He added that the people "have lately exerted themselves and prevented their commodious and substantial building from going to decay entirely by some necessary repairs, and it is thought that if they could get a minister their congregation would revive and increase." The committee to attend to these repairs consisted of Mr. Outten Davis and Mr. Richard Lockwood. The Rev. Purnell F. Smith was in charge in 1823 and was succeeded in the following year by the Rev. George Willer. Between 1825 and 1831 there is only one entry in the minute book of the parish and that relates to the appointment of Dr. Cuthbert S. Green as delegate to the diocesan convention of 1828. In a list of the ministers in charge about this time is found the name of a Rev. Mr. Robinson, probably the Rev. John P. Robinson, rector of St. Peter's, Smyrna, from 1828 to 1831. Very likely he officiated at St. Anne's by some unrecorded arrangement with the vestry.

At this time the condition of St. Anne's was at its lowest ebb. In 1831 the Rev. W. H. Rees, of Maryland, officiating in

³Father of the Hon. Winter Davis.

the parish, reported twelve communicants, of whom he says nine or ten received on Easter Day. In 1832 the Rev. H. Lyon Davis, D.D., resumed charge of the parish which he had resigned seventeen years before. He also became principal of the Middletown Academy. He speaks of the sad condition in which he now found the parish, not a single male communicant being found among its people. He does not despair however. "The dry bones may yet live," he says, and he bases this hope, first, on "a body of faithful women who adorn the doctrine of God their Saviour in all things," and secondly, on a Sunday School numbering ninety pupils and "conducted with much diligence and ability."

Dr. Davis was succeeded in 1834 by the Rev. Mr. McKinney, and he in the following year by the Rev. John Coleman, the father of Bishop Leighton Coleman. He remained in charge for only a little more than one year, but the records attest the esteem in which he was held. He reported to the convention that the church had been "newly painted, the pulpit, desk and chancel redressed, and the venerable building throughout rendered very comfortable." He says of the Sunday School that "until recently it has been wholly dependent upon the self-denying labors of a few devout young ladies, but we have now the pleasure of observing a disposition manifested on the part of some of the other sex to co-operate with them."⁴

The Rev. Mr. Peck became rector in 1836, the Rev. J. P. Bausman in 1838, the Rev. J. H. Tyng in 1842, the Rev. Thos. D. Ozanne in 1844 and the Rev. Andrew F. Freeman, son of the Missionary Bishop of Arkansas, in 1845. During the greater part of this period this cure was held conjointly with that of St. Peter's, Smyrna. Under Mr. Bausman at least that of St. Augustine, Md. was added. It is of interest to record that in 1838, the diocesan convention was held in this church, and that on that occasion three young men were ordained by Bishop Onderdonk to the priesthood, among them the Rev. John Linn McKim, who later resided at Georgetown, Del. On May 17, 1847, a

⁴A complete list of communicants, made out by the Rev. Mr. Coleman, contains these names: Mary Derrickson, Ann Gibbs, Hannah G. Gibbs, Margaretta Gibbs, Louisa Gibbs, Ann J. Mansfield, Mary R. Geritson, Sarah J. Suyter, Mary Nowland, Elener Hanson, Eliza Kanely, Lydia M. Reading, Margaret Roberts, Sarah Roberts, Susan Boyer and Mary Foard.

committee, consisting of Richard Lockwood, John H. Smith and George Derrickson, was appointed with reference to proposed changes in the interior of the church, for which purpose the sum of \$405 was subscribed. The church was then brought substantially to its appearance before restoration. Formerly the pews had higher backs and faced toward the north. The pulpit, surmounted by a sounding board stood against the north wall.

In 1849 the Rev. Hiram R. Harrold became rector of St. Anne's and also of Christ Church, Delaware City. During his rectorship 63 square perches of land adjoining the churchyard were presented to the parish by Mr. John M. Smith and a rectory was built. The Rev. Mr. Harrold died in 1856 leaving a most happy memory and was buried in the churchyard.

His successor the Rev. Thomas F. Billopp held the charge but a short time. In 1858 the Rev. Robt. Lloyd Goldsborough began a rectorate of eight years marked by untiring zeal to which the parish register bears eloquent witness. He was succeeded by the Rev. John W. Brown. Under date of October third, 1866, we find a significant entry on the minutes of the vestry. It records the appointment of a committee to devise means for the erection of a church in Middletown. This place, one mile north of the old church, had been growing in size and importance and its claims could not much longer be neglected. The church thus suggested was not built until 1872 when the Rev. John C. McCabe, D.D., was rector, but during the interval a room on Broad Street opposite the academy was hired and furnished, a Sunday School was established and evening services held there. On April fourth, 1872, the new church was consecrated.

The Rev. Wm. C. Butler became rector in 1873, the Rev. W. G. W. Lewis in 1877, the Rev. S. H. S. Gallaudet in 1884, and the Rev. Joseph Beers in 1885. On May 2, 1882 the church in town was destroyed by fire but was speedily rebuilt through the zealous cooperation of rector and people. On Christmas Day, 1882, regular services were resumed. In 1886, during the ten year tenure of Rev. Beers the envelope system was introduced. The Town Church was wired for electricity in 1894.

The Rev. W. J. Wilkie (1895-1906) also served Smyrna. In April 1899 he purchased a lot for the purpose of erecting a

Chapel, which later was known as St. Mary's Chapel, Townsend. A water motor was installed January 1901 for pumping the pipe organ — heretofore the sexton's duty. The pew rental system was discarded in December 1902.

After one year under the Rev. A. E. Clay, the Parish embarked on the longest Rectorship in its history, the 35 year tenure of the Rev. Percy Lowry Donaghay. Rev. Mr. Donaghay, now Rector Emeritus, was retired in 1943. He continues his home in Middletown, is in fine health and still evinces great interest in the Parish. His fund of information is limitless and his meticulous records and keen memory have been very helpful in the preparation of this History. There were many notable achievements at Old St. Anne's during his time. Much loving attention was given to the Old Church and Cemetery. The Church was twice repainted, and many of the termite eaten floor joists were renewed. The Cemetery was enclosed by a beautiful brick wall in 1914. In 1921, $3\frac{1}{2}$ acres of ground were developed, part of an $8\frac{1}{2}$ acre gift of Mr. Henry Brown. The endowment of St. Anne's Parish was substantially enlarged.

In 1929 St. Andrew's School was founded by Mr. A. Felix duPont and the corner stone laid. The School was opened in the fall of 1930 with the second and third forms under the Headmastership of the Rev. Walden Pell, II. For several years the School commuted to St. Anne's for participation in Sunday worship services.

The Rev. Joseph Duncan Tatnall succeeded Mr. Donaghay on the latter's retirement on June 6, 1943, remaining until his transfer to Bridgeville and Delmar in 1944.

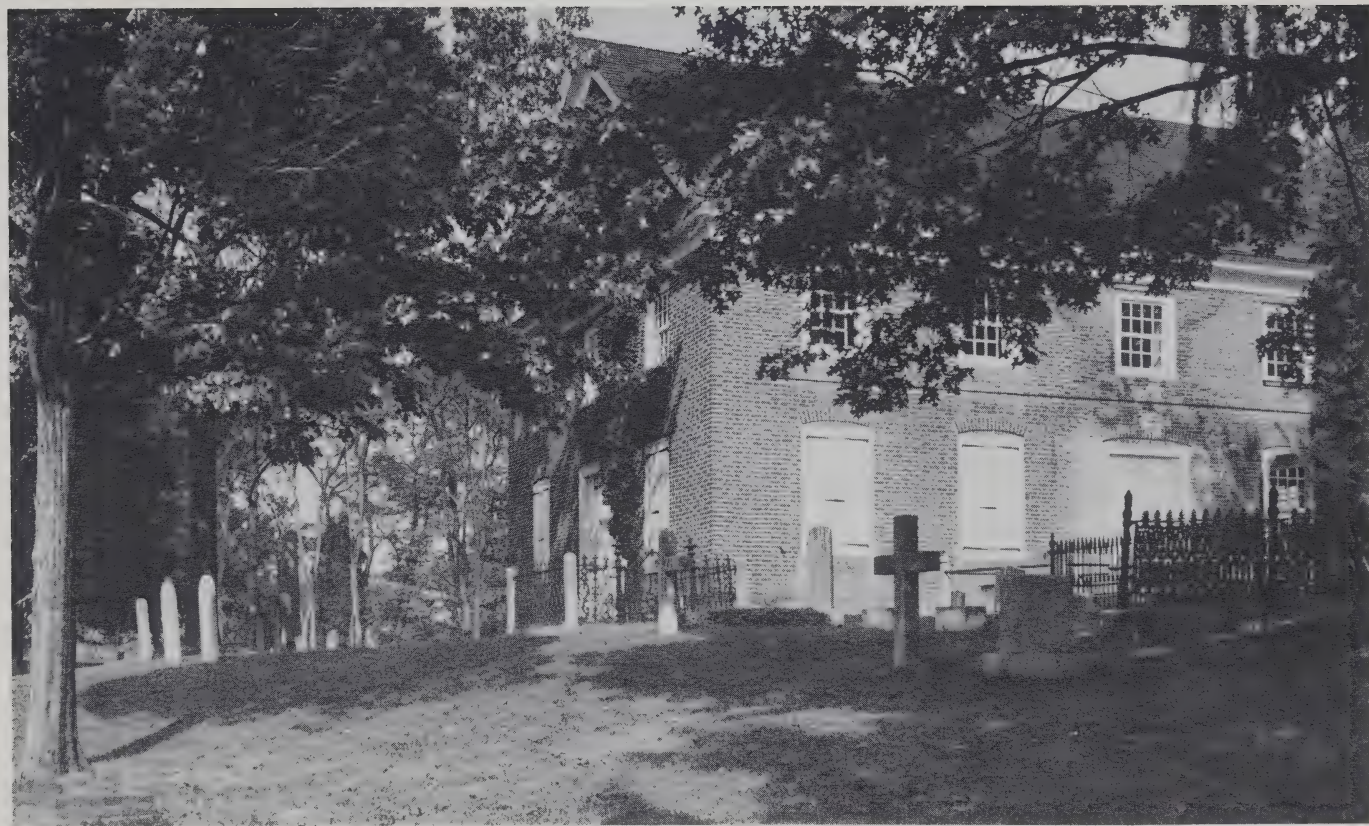
The Rev. R. W. Trapnell held the cure from 1945 to 1948, followed by the Rev. Kenneth Clarke, who was Rector from 1948 to 1952. Through the generosity of Dr. Martin Barr a Chapel of Ease and new Parish House, known as the Barr Memorial, were erected, and on September 18, 1949 the Chapel was consecrated and the Parish House dedicated. The first Men's Corporate Communion and breakfast was held November 27, 1949 and has continued monthly since that time. On April 18, 1949 a motion for rotating Vestry was carried out.

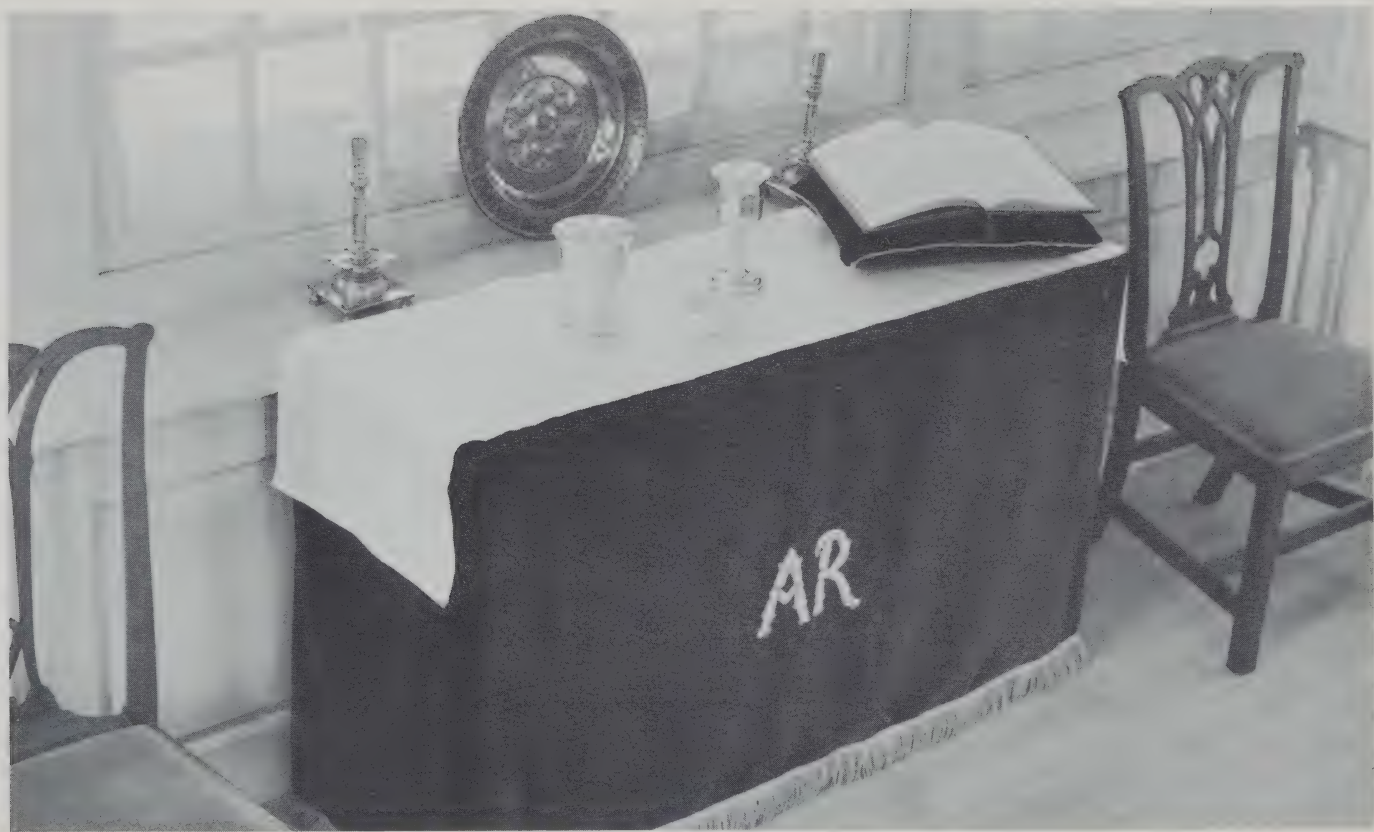
In 1952, the present Rector, the Rev. Joseph Koci, Jr., took charge. The Parish has gone steadily forward under his leader-

ship. The Sunday School has had astounding growth, and Communicants have increased. Mr. Koci has sparked the restoration of the Old Church and instituted services at Old St. Anne's throughout the summer months. A complete new bookkeeping and auditing system has been put into effect. According to the bequest of Miss Eliza Cochran, life long member of the Parish, a new Kilgen Pipe Organ has just been installed in the Town Church, in time for the Easter Services. The organ, to be dedicated in the Fall of 1955 will be known as the Cochran Memorial Organ.

Memory and imagination must be called into play if this outline is to bring before you a living picture of the past. The story has been a checkered one. When more than a century old this parish, as we have seen, seemed almost ready to die. But a faithful few were always found to respond to the call of duty. They prayed, they toiled, they stood fast. So God upheld this parish in its years of weakness, and gave it a new lease of vigor and usefulness. As we look around us today, we see much to be thankful for. We have on our parish roll more communicants than ever in the past. We have among them a goodly number of earnest and efficient workers. There are many signs of a healthy vitality. Not in boastfulness but with humble recognition of our many shortcomings, we may still say, "The Lord hath done great things for us already, whereof we rejoice."







The Restoration

A thorough inspection in the Summer of 1952 revealed many evidences of disintegration. On the South side, the porch was approaching a state of collapse. Termites had infested the door, door frame, rafters, shingles and sheathing. Several window sills were in bad condition, and shutters needed refitting. Further termite damage was found under the building. The great sill, center frames, and panelling of the Palladian window were rotted, and the bricks beneath were crumbling. The South balcony sagged badly. The chimney on North side was in precarious condition. The need for extensive repairs was urgent. By October 1952 this vital work was underway.

In 1847 the Church had undergone a major remodeling, undoubtedly due to the need of added comfort for the growing congregation. The Palladian window had been reframed with Greek style pilastres and a bonnet, the pulpit placed at the East end, and pews rearranged to face the Altar. Pews were redesigned so that back rests were inclined, adding some comfort. An outside vestibule, or "porch", was built at the South entrance. On the West side the Slave balcony was extended out about eight feet. Some of the panelling from the pulpit was used to build a robing closet in the Northwest corner. Chimneys were added to the North and South sides, for use with stoves.

The present day artisan is guided by consideration of his duty to preserve all evidences of surviving work; to use these evidences to extend similar work, and to take precautions to assure sound construction.

The Parish was fortunate in procuring the services of Mr. Harry Lindsay, well known as an artisan, and for his accurate knowledge of 18th century construction. Through his patient and painstaking investigation, the pattern of the original Church began to take shape. Mr. Lindsay's efforts revealed markings in the walls and floor, giving positive evidence of the original position of the pulpit, the altar, and the pews. From these marks Mr. Albert Kruse was able to project a sketch of the original pulpit.

The accuracy of this information is substantiated by the following extracts, now in the files of the *Society for the Propagation of the Gospel in Foreign Parts*, London, England.

Extracts from letters written by the Rev. Philip Reading, Missionary at Apoquinimink, to the Rev. Dr. Daniel Burton, Secretary of S. P. G.:

March 27th, 1772

. . . "This Church is designed and constructed in a manner that would do credit to a populous city. The East window is finished in the Venetian form. The Pulpit and Reading Desk are executed, not barely upon a neat but even an elegant plan. A large, handsome Gallery is erected in the South Wall opposite the Pulpit. This, together with the Area of the whole building is covered with spacious, convenient pews. But what deserves particular mention is, that a commodious Gallery is built in the West Wall, and allotted solely for the reception of the Negro Slaves, as an encouragement to them to attend divine service."

October 3rd, 1772

. . . "The inside Work of this edifice is much applauded by all who see it, for its elegance in the execution, and for the well-proportioned disposition of its several parts. The Revd. Mr. Duche's generous donation of a Cushion and Hangings, made of crimson velvet with silk tassels and fringe, has been received, and adds a rich and graceful ornament to our pulpit." . . .

Gallery posts were placed on brick foundations, and the floor shimmed and leveled. The Palladian window was repaired, original moldings matched, and placed in position verified by wall marks. The high pulpit, with sounding board, reading desk and clerk's stall, was built and installed in its original position, and the slave balcony restored to its proper size. The South entrance was entirely rebuilt, matching the original West entrance. Chimneys were removed.

All pews were removed and scribed marks in the floor carefully studied. From this evidence evolved a true picture of the





original seating arrangement. Hinges for pew gates were reproduced faithfully from originals found in the South Gallery.

Removal of paint from pew panels revealed some interesting "doodling". Many initials and dates were cut or scratched into the wood previous to the first painting, around 1830.* On one panel is recorded certain parts of services during periods from 1835 to 1838.** These panels are unpainted and can be seen throughout the Church. The original gray green color has been reproduced. Most of the South Balcony was never painted, and remains in its original condition.

It is fortunate that, after the erection of the Town Church in 1872, no further changes were necessary at Old St. Anne's. The fact that the problem rested mainly in reversing the major change in 1847, enabled the Committee to utilize almost 100% old materials.

In addition to the numerous financial gifts of many members and friends of the Parish, the handsome visible furnishings are all products of the generosity of friends and members.

Elsewhere in this booklet is a complete list of donors.

**Listed here are some of the inscriptions, scratched or cut into the wood, and still plainly discernible:*

F. W. Barr	Lydia Foard
R. S.	T. Maidna
J. Green 1811	W. F. Moor
T. P. H.	Josiah Foard
W. L. R.	B. F. Slayter Bohemia
N G	(vesting room)
I. P. Brady	J. Noxon 1790
E. McDonough	M. I. E.
C. M. M. 1810	M. W.
A. S. K. 1801	F. Foard
G. M. Moody, Dec. 26th 1810	C. Foard
Mary Wilson	L. J. Caulk
Jerry Derrickson 1825	Ann T.
Eliza Derrickson	W. F. Z.
L. R. A II	S. Long
T. H. R.	H. M. 1820

***These notations were written in pencil over paint and are still in excellent state of preservation. They are found in the pew at left of West entrance. In 1847 this panel was used as an inclining back, with inscribed side turned under, completely shielded from both light and weather.*

20th chapt. and first of 2nd Kings by Mr. Coleman on Sunday 13th of June A.D. 1835 at 10:00 AM

4th Chapt. and 9 verse of the epistle of the Hebrew by Mr. Dale on

Sunday 21st day of June A.D. 1835 at 10:00 A.M.

5th Chapt. and 31 verse of Mark by Mr. Coleman on Sunday 28th day of June A.D. 1835 at 4:00 P.M.

12 Chapt Hebrews 20 verse by Mr. Coleman on Sunday 5th of July A.D. 1835 at 4:00 PM

Songs of Solomon 6th Chapt. and 10th verse by Mr. Addams on Munday the 6th of July A. D. 1835 at 4:00 PM

8th Chapt and 18th verse of St. Luke by Mr. Coleman on Sunday the 12th day of July at 10:00 A.M. - A.D. 1835

20th Chapt and 15th verse the Book of Joshua by Mr. Coleman on Sunday the 21st day of July at 4:00 P.M. A.D. 1835

Chapt. and verse Dutruminy by Mr. Halbrook on Sunday the 26th day of July at 4:00 P.M. A.D. 1835

16th verse & 13 chapt of Jeremiah by Mr. Coleman on Sunday 12th of August A.D. 1838 at 10:00 A.M.

Charles Foster

June 28, 1835 4:00 shower of rane

July 6, 1835 Buyman Melster was buried in the yard of this church

Sept. 20, 1835 This day John P. Mason died

Jan. 14, 1836 Old Milt Baylis was buried



*Our sincere thanks to the following persons who have helped by their interest and their generous financial aid, to make possible the repair and restoration of old St. Anne's Church.**

MRS. E. DUPONT BAYARD

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MRS. MERRITT N. WILLITS

**Listed through May 1, 1955*

Our Appreciation to:

MR. JOHN KENNETH DANBY

for his generous gifts of authentic furnishings for the Church: Eighteenth Century Chandeliers, Sconces, Altar Candlesticks, Chippendale Altar Table and Altar Chairs, Baptismal Stand with Delft Bowl, and Renaissance Alms Basin, c. 1540.

MRS. J. WILLIAM BEASTON

who designed and made the Altar Cloth with replica of Queen Anne's initials, and the pulpit pillows.

MRS. RICHARD C. DUPONT

who worked and presented the needlepoint kneelers at the Altar.

THE FORMER VESTRYMEN WHO GAVE SO GENEROUSLY
OF THEIR TIME AND KNOWLEDGE TO THE RESTORATION
OF BUILDING AND GROUNDS

Mr. Sewell Biggs

Mr. H. Reed Combs

Mr. W. Kline Cook

Mr. G. Lawrence Foley

Mr. William J. Hadley

Mr. Charles L. Hall

Mr. George W. Hearne

Mr. Harry A. Jeffcott

Mr. Victor P. Kohl

Mr. W. Charles Money, Jr.

Mr. Purnell L. McWhorter, Jr.

Mr. Frederick M. Shallcross

MR. ALBERT KRUSE

for his advice and sketch of the Pulpit.

THE MANY MEMBERS WHOSE EFFORTS AND SKILLS
CONTRIBUTED TO THE RESTORATION OF THE CHURCH

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